

the Alliance Weekly

OCTOBER 10, 1956



In this issue

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1956 THE EDITORIAL VOICE

THE SHADOW OF CONSEQUENCES

There is a close cause-and-effect relationship between deeds and consequences. No right thinking person would try to deny this.

The whole scheme of rewards and punishment is a solid and substantial part of the belief of both Jews and Christians, as well as of many moral philosophers and of religions other than the Judeo-Christian. The human race at first was put on probation with the words, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). This is truth so generally accepted by Christians everywhere as to call for no further comment here.

To live our lives reverently in the fear of God and in view of eternal consequences is right and good, *but to live our moral lives in fear of temporal consequences is an evil, a great and injurious evil for which not one shred of justification can be found.* Yet the shadow of the fear of consequences lies dark across the church today and its blight is seen almost everywhere.

Moral decisions should be made in view of moral consequences, never in fear of the effect such decisions may have upon our economic or social future. The wisest of the Greeks said, "A man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong." It is more than a little embarrassing that an uninspired Stoic should see what so few of us Christians, with all our claims to superior religious experience, seem unable to understand.

It is doubtful whether we can be Christian in anything unless we are Christian in everything. To obey Christ in one or two or ten instances and then in fear of consequences to back away and refuse to obey in another is to cloud our life with the suspicion that we are only fair weather followers and not true believers at all. To obey when it costs us nothing and refuse when the results are costly is to convict ourselves of moral trifling and gross insincerity.

The temptation to gear our lives to social consequences is frightfully strong in a world like ours, but it must be overcome all the way down the line. The Christian businessman when faced with a moral choice must never ask, "How much will this cost me?" The moment he regards consequences he dethrones Christ as Lord of

his life. His only concern should be with the will of God and the moral quality of the proposed act. To consult anything else is to sin against his own soul.

Again, the pastor when facing his congregation on Sunday morning dare not think of the effect his sermon may have on his job, his salary or his future relation to the church. Let him but worry about tomorrow and he becomes a hireling and no true shepherd of the sheep. No man is a good preacher who is not willing to lay his future on the line every time he expounds the Word. He must let his job and his reputation ride on each and every sermon or he has no right to think that he stands in the prophetic tradition.

And the same principle is binding upon the religious writer and editor. The scribe who will trim his copy to hold his job is unworthy of public confidence. The editor who will reject an article or a paragraph of an article because he is afraid to accept it is standing in the shadow of the fear of consequences. The publisher who allows desire for profit or the fear of losing sales to decide what books he shall print is on a moral level not too far above the money-changers Christ drove out of the Temple. All these examples point up a grave modern evil, permitting temporal consequences to decide eternal issues.

A word of caution should be added. Sometimes an act, though good in itself, may in a given set of circumstances be better held in abeyance. Only be sure the reason for waiting is the desire to promote the glory of God and bless mankind. Sometimes a word, though true, would be out of season and injurious to someone. Better be silent than to speak a harmful word. Only let the reason for silence be love and not fear.

To sum up: no act, however noble it may seem to be, done from fear of consequences can be good in itself. A good deed done for earthly gain is an evil deed at bottom. Motive imparts moral quality, and without a holy motive there cannot be a holy act.

A TRULY INDIGENOUS CHURCH

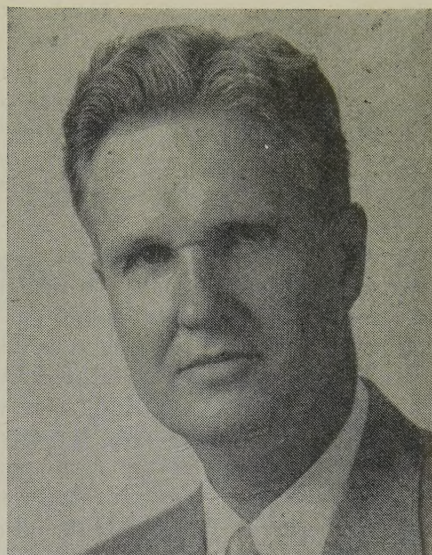
In describing the church on Alor (page 9) Rev. Vernon L. Neigenfind says, "Churches on Alor are as close to the New Testament pattern as any I have ever seen. Spontaneous expansion, the joyful giving of tithes and offerings, a powerful testimony among the heathen—the story will gladden the heart of everyone interested in the manifestation of the power of the gospel and the establishment of a truly indigenous church. The final part of this remarkable story appeared last week.

When in His mercy God leads a soul in the higher path of sanctification, He ever begins by stripping it of self-confidence, and to this end He allows our own schemes to fail, our judgment to mislead us. We grope and totter and make countless mistakes until we learn wholly to mistrust ourselves and to put all our confidence in Him.—GROU.

After nearly two thousand years we Christians still imagine we can gather and preserve heavenly manna. How wrong we are . . .

You Can't Preserve Spiritual Benefits

By REV. CHARLES E. NOTSON



Rev. C. E. Notson is Assistant
Editor of THE ALLIANCE WEEKLY

"And Jesus took the loaves; and when he had given thanks, he distributed . . . and likewise of the fishes as much as they would. . . . Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."—JOHN 6:11, 14, 15.

AMONG those who profess conversion to Christ will be found occasionally an outstanding personality who is temporarily under the illusion that Christ has become converted to him. He may suddenly strike on the idea that essentially Christ is aiming at the same things as he is. It delights him to realize that he has such a powerful ally, and it is easy for Christians to mistake his notion for heavenly joy.

On that occasion when five thousand men followed Christ into the desert they do not seem to have been a casual mob intrigued through idle curiosity. Mere curiosity seekers have interest and turn homeward when mealtime approaches. It is not likely that so many people were under a spell, like the children in the story of the Pied Piper of Hamelin. It has often been suggested that Jesus felt responsible for feeding the people after having led them far away from any village where they might have secured food. Undoubtedly He was moved with compassion toward them, but He plainly had been trying to get away from them rather than trying to keep them about Him as long as possible.

How could the rabble, drawn together on the spur of the moment,

make a serious offer involving control of the government? Is it conceivable that the thought of making Jesus king occurred to the diners for the first time while they ate the loaves and fishes? This crowd must have been composed largely of influential citizens who had been deeply moved by reports about Jesus and were out to see for themselves. They were men who could have made Him king. The miracle of taking a simple lunch and with it serving a delicious meal to an enormous gathering apparently clinched a growing conviction. The most skeptical among them had to concede, "This is of a truth that prophet that should come into the world."

Puzzled as they were by Christ's lack of interest, they still did not give up. Their representatives sought Him in Capernaum the next day. Rested in body and renewed through His communion with the Father on the mountain, He did not hide again. They were not abashed when He told them frankly that all they wanted from Him was more food. Their motive was not selfish; they had the interests of the nation at heart. If only He could see that they were presenting Him an opportunity for greatness. The proper

use of gifts such as He possessed would enable Him to occupy a rank equal to Moses and to lead the nation out of its latest bondage.

What was crystal clear to them seemed unintelligible to Him. They had in mind authority, organized resistance to enemies, establishment of power, national recognition and eventual dominion. Did they not have the assurance that these things were their positive right under divine covenant? Instead of considering the matter sensibly He vaporized about being Himself "bread from heaven." This annoyed some of them who knew the Carpenter of Nazareth well. What He said about sacrifice and His giving His flesh for food and His blood for drink was too offensive to bear. If only He had been loving and gracious as He was the evening before! Why should He refuse to give them bread when He could provide it with so little effort?

Food without toil was available to Adam and Eve in the garden of Eden, and man has never gotten over feeling that he is being denied an inalienable right because he has to struggle in order to survive. Scientific research is almost worshiped as a god by the multitudes of this day because it has led to the invention of labor-saving devices. Huge earth movers replace swarms of laborers with shovels and carrying baskets. Men have even been relieved of the effort it takes to lather their chins and pull sharp blades

through their beards. Machines carry men and their burdens swiftly overland, underground, across the seas and through the air. In return for these benefits men largely neglect the worship of God and spend their labor "for the meat which perisheth." Money that Christians might consecrate to send the message of salvation where men have not heard they spend on the most recent appliances, whether they are needed or not. We have more leisure, but multitudes of us are forfeiting access to fullness of life. Having become so "fond of these earthly toys" we have but dim appreciation that "the bread of God is he which cometh down from heaven, and giveth life unto the world."

In a vague way Christ is recognized as having blessed us with comfortable homes, congenial friends, good jobs, and many useful and entertaining inventions. If it were not for Him and what He did to release the minds of men and transform the social order through His teachings, these benefits would not be ours. It is quite right that we observe a day of national thanksgiving in Christian lands. We ought to show our gratitude for the material well-being He has made possible. But gratitude that goes no deeper than that is even less acceptable to Christ than was the

honor offered Him by the multitude who ate the loaves and the fishes. They did at least concede His right to rule though they misunderstood the nature of His kingdom.

Decrying the emphasis upon material benefits, some earnest Christians in their giving of thanks major upon spiritual blessings. This too is very proper and ought to be done, but care should be taken lest we fall into the same snare as those who were Jesus' guests by the sea. Bread for our spiritual nourishment may be no less perishable than bread for our bodies. At least that is true of what we customarily call "spiritual bread."

Sermons, Bible lessons, devotional books, articles, testimonies and hymns are all sources of inspiration and spiritual help. They inform us, warn us, rebuke us, exhort us and stimulate us. In the measure that they contribute to a clearer grasp of the Word of God and stir us to keep fresh our relationship to Christ in all phases of our daily life, they are identified with our spiritual nourishment. If they fail to do this they are but empty husks. Christ Himself is the living bread. His broken body and His shed blood sustain us. Our utter dependence upon His life poured out for us leaves no room for glorying in accomplishments of men.

Whenever the followers of Christ have deviated from this simplicity of faith the resulting conditions have become intolerable to men who have suffered the loss of all things that they might gain Christ. As such men have given voice to the deep yearnings of their hearts they have appeared at first to be harsh critics and enemies of the church. Usually officials find some way to silence them. They have been transferred, promoted, exhortated, threatened, cut off from fellowship as well as from employment, and even executed by heretics. But here and there Luther, a Wesley, a Simpson have been heard and understood by multitudes of men in spite of all efforts to impose silence upon him.

Fired by the sacrificial devotion of such men others have rallied about them to lend their support. They have organized themselves into spiritual societies which in time gained recognition and respect by contributing fresh vitality to the church. The written sermons, letters, the hymns, the books, reports and all pronouncements of such leaders have then been gathered and published to perpetuate their inspiring ministry. Students in later generations pore over these records to discover the secret of spiritual power. Quotations from these men

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The Motive Behind the Campaign

The number of Alliance churches qualifying for honorable mention in THE ALLIANCE WEEKLY Subscription Campaign each year is on the increase. Last year four churches chalked up records of more than 500 subscriptions. Others are aiming at that figure in this year's Campaign. But an even more significant feature is the large number of smaller churches which have pushed their score above twenty-five, and which now are aiming at securing fifty or more subscriptions between October 21 and December 2.

One church not affiliated with The Christian and Missionary Alliance requested and received supplies during last fall's Campaign. Any church that wishes to have a part in the Campaign is invited to write for materials.

An inspiring poster prepared by J. Francis Chase has been mailed to participating churches. Alert local committees will put these on display and will make good use of other supplies furnished them to get an early start. The church that is to receive credit should be clearly indicated whenever subscriptions are sent direct to THE ALLIANCE WEEKLY, Third and Reily Streets, Harrisburg, Pa.

Making new friends for the WEEKLY and stimulating renewed interest in reading it is a spiritual service in which nearly everyone can have part. If your devotion to Christ is intensified through reading THE ALLIANCE WEEKLY, lose no opportunity to persuade others to subscribe.

Freedom from the law of sin and death is the
victorious experience of those who are

Walking After the Spirit

By REV. FORREST M. ALDRICH

In recent years much perplexity is being expressed off the record because so many people who testify to having experienced the fullness of the Spirit in His sanctifying power are manifestly not victorious in their daily lives. If pastors and evangelists have begun to speak cautiously about the "deeper life" the reason may be their embarrassment at having to explain certain actions of those who profess to have "entered in."

In this message Mr. Aldrich, pastor of the Mountain View Alliance Church in Shelton, Wash., is reiterating a teaching not new in the Alliance. It is important to warn Christians against assuming that because they have been renewed spiritually, they are past the danger of reasoning according to their natural inclinations and from suffering the consequent defeat.

BETWEEN two opposing laws all Christian experience ranges—the miserable defeat of Romans 7 and the glorious victory of Romans 8.

To understand the operation of these two laws is to understand the secret of a holy, victorious Christian life. The consistent result of God's operation as described in Romans 7 is defeat, depression and bondage. That is why Paul recognized it as a law. The condition which sets this law to operating is not a person's acquiescence to evil, but his sincere opposition to it.

Any law requires a combination of factors to put it to work. For instance: hydrogen and oxygen remain as separate elements until they are combined in certain proportions, and only then is the chemical law that produces water set in motion. The law of sin is activated according to the same rule. There has to be some contributing circumstance in addition to the presence of sin to set the law of sin in motion. A life of victory for the Christian could never be realized if the presence of sin, unaided by an abetting circumstance, could insure his defeat.

What is the factor that sets the

law of sin in motion? It is not the will, for the law of sin operates in opposition to the will. Paul said "to will is present with me." If the defeat of which he wrote was caused by his being willing to sin, there would be no problem; but the defeat happened in spite of the will and its good intentions. The first verse of Romans 8 names the factor which sets the law of sin to operating. It is the walk.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Walking after the flesh does not necessarily mean that we follow our baser appetites in loose living, as is commonly supposed. Such an interpretation would be utterly incompatible with the context. The man who suffered the defeat spoken of in Romans 7 had his heart set on being righteous.

Walking after the flesh simply means following the natural inclinations of the mind. This is the pattern of the walk summarized in verse 25. Paul wrote, "So then with the mind I myself serve the law of God." This was also the case of the Corin-

thians who were "carnal" and walked as men (1 Cor. 3:3). Through human reasonings they had arrived at contrary opinions concerning Paul and Apollos, opinions contrary to one another and contrary to the Holy Spirit. James classified such reasonings as "not from above, but . . . earthly, sensual, devilish" (James 3:15). When the Christian's walk is governed by the sensual mind he is walking after the flesh no matter how good his intentions may be. When Israel decided to go up and smite Ai with only two or three thousand men (because the people of Ai were few) their intentions were in the will of God, but their walk was after the flesh.

What is wrong with using our minds to serve God? The carnal mind is not redeemed! It is sold under sin, it is enmity against God; it is not subject to the law of God, neither indeed can it be; in short, it is part of the "old man" which cannot be redeemed but must be crucified. Is Satan going to allow that mind which is sold under sin to serve God? An attempt to do so is the antagonistic act which sets the law of sin in motion.

If you examine your own experience you will discover, as Paul did, a law: every time you yourself with your natural mind and human plans attempt to serve God your plans and efforts prove fruitless. This law ends in failure, introspection, depression and self-condemnation.

As the walk after the flesh releases the power of sin, so also the walk after the Spirit releases the power of God. Walking after the Spirit is not merely practicing good morals or attempting good works, although

it involves these. Paul attempted such a walk but it was only an effort of the flesh. In walking after the Spirit a person follows the promptings of the Spirit of God within his heart, and this in contrast to following the reasonings of the natural mind. Paul said, "If any man be in Christ, he is a new creature" (2 Cor. 5:17). The new creature walks by a new principle: faith rather than sight. This walk originates in Christ who is the new creature's Head, and the walk is revealed by the Spirit who indwells him as his guide and teacher.

There is no surer way out of depression, failure and bondage than to walk after the Spirit. It invariably brings joy and victory, for this is the law of walking after the Spirit! Examine your own experience. Is it not true that every time you obeyed the voice of the Spirit, even though it involved a cross, you were led in triumph! If you are a child of God living in bondage, depression and condemnation, do not question your experience with God; examine your walk. Proceed, then, to walk after the Spirit.

This principle of the walk being the determining factor in either the defeat described in Romans 7 or the victory of Romans 8 is clearly set forth in the opening verse of the eighth chapter: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

The "no condemnation" here (*katakrima*—adverse sentence, condemnatory judgment) should be interpreted in the light of the context (Romans 7) where a vivid example is given us of a person under such condemnation. The adverse sentence—the condemnatory judgment against this person—is the law of sin and death which consistently brought him to defeat as he walked after the flesh or after his own mind. Release came when he discovered that the law of sin had no power, "no condemnation," over him when he walked by the promptings of the Spirit. He discovered further that when he walked by the Spirit a new law, the law of the Spirit of life in Christ Jesus, enabled him to live triumphantly. Romans 7 and 8 are a contrast between two walks, either

one of which the person in Christ may choose.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That these two laws operate in accordance with the believer's walk, producing hopeless defeat if he walks after the natural mind or glorious victory if he walks by the leading of the Spirit, is evidenced by Paul's experience. The victory is either Satan's or God's; the walk is ours. Therefore, "if we live in the Spirit, let us also walk in the Spirit." ♦ ♦ ♦

Treasures

BY CHRISTINA G. ROSSETTI

*Treasure plies a feather,
Pleasure spreadeth wings,
Taking flight together,—
Ah! my cherished things.*

*Fly away, poor pleasure,
That art so brief a thing:
Fly away, poor treasure,
That hast so swift a wing.*

*Pleasure, to be pleasure,
Must come without a wing:
Treasure, to be treasure,
Must be a stable thing.*

Spiritual Benefits

(Continued from page 4)

add a tone of authority to sermons which would otherwise lack substance.

At length a system of interpretation for the founder's writings is developed within the organization and this becomes a standard to which all members must subscribe. Again and again the manna which God has sent through His faithful servants has been mistaken for the living bread, and the effort to preserve it as a "spiritual heritage" has had the result that "it bred worms, and stank." The process of enforcing conformity to teachings given of God has done more to destroy the spirit of unity in Christian societies than any other one thing. Loyalty to any Christian organization which must be backed by sanctions is a counterfeit of true loyalty

which by the very nature of it must be spontaneous.

Fiercely devoted to what they conceive to be the position and teachings of their organization's founders, leaders of later generations succeed in building up the very kind of thing which under another name once tortured the spirit of that very founder until he could not hold peace. C. S. Lewis has commented: "There is a fatal tendency in human activities for the means encroach upon the very ends which they were intended to serve." Nowhere is this more evident than in Christian groups. Organization admittedly necessary but it must be kept bound upon the altar ready to be offered and to be consumed at a moment's notice by the destroying fire. When it is not so offered, our little minds run to schemes unacceptable to Christ as was the idea of making Him a benevolent despot over Israel.

We assume that because we offer Him a crown and profess allegiance to Him as King that He will recognize our earnest labors as worth service unto Him. If we had ears to hear we too should be humble by His rebuke, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

We humans are obsessed with the erroneous idea that we can preserve and perpetuate spiritual illumination. Peter wanted to build three tabernacles on the mountaintop, though he could capture the glory of the transfiguration and coop it up inside three brush arbors! Setting up a fence of chicken wire around an eagle would be as sensible as some of the things we do in our building of denominational interest. God does not dwell in temples made with hands.

The character of the living bread is sacrifice, not preservation. We fit into His purpose only when we are willing to be in His hands: broken bread and poured out wine. The only kind of organization we are justified in developing is one that will enable us to pour ourselves out in selfless devotion to God and our fellow men. ♦ ♦ ♦



DAVID R. ENLOW, Editor

AT HOME

World Evangelical Fellowship approves reorganization:

A reorganization of the World Evangelical Fellowship to allow for six regional offices instead of two was approved at its triennial conference in Barrington, R. I. The plan provides for regional committees, chairmen and secretaries in Asia, Europe, North America, Latin America, Africa and Australia. Offices during the first five years of the organization's existence have been maintained in Boston and London, each staffed with a cosecretary. Regional delegates from Asia later met under the chairmanship of Dr. A. P. Guruswamy, of Ceylon, and mapped plans for the first Asia Evangelical Conference to be held at Singapore, August 10-17, 1957. Lt. Gen. Sir Arthur Smith, of Pirbright, England, was re-elected president of the group. Vice-presidents named were Dr. Paul S. Rees, of Minneapolis; Dr. Hugh Rowlands Gough, England, and Dr. A. P. Guruswamy.

Clergy shortage threatens Canadian church: A warning that "the alarming shortage of ministers" may soon cost the United Church of Canada its place among the leaders of religious groups in that country was voiced at Whitby, Ont., by Rev. Homer R. Lane, assistant secretary of the denomination's board of evangelism and social service. "If we cannot provide strong leadership," he said, "then it will be no time until Jehovah's Witnesses and sects of this kind will have moved in and taken over."

Charges radio, TV making man antisocial: The annihilation of man's privacy today by the mass media of radio and TV has severely reduced his chances of ever discovering the things that are right and healthy for him, Rev. David A. MacLennan, of Rochester, N. Y., said at Whitby, Ont. "By constantly being pounded by waves of advertising and publicity through our modern means of communication," he said, "he has found it impossible to find a haven where he can go to replenish those resources that enable him to be social."

ABROAD

Tanganyika missionary network approved: A special network for radio-telephone communication has been approved by the government of Tanganyika Territory

and frequencies for its operation have been assigned. This report was made by Jim Vaus, founder and director of Missionary Communication Service. The project, dedicated to the memory of Dawson Trotman, founder of The Navigators who lost his life last July in a successful rescue attempt on a New York lake, will use four transmitters to link fourteen mission stations.

Bishop heads group protesting plan to uproot nonwhites:

Dr. Ambrose Reeves, of Johannesburg, South Africa, appealed to the government "in the name of religion and humanity" to halt implementation of the Group Areas Act. In a statement signed by twenty-four other prominent citizens, he assailed the "harshness and injustice" of the plan to uproot nonwhite communities there and in Sophiatown, Pagetown, Newclare and Albertsville, to make way for white developments.

Official refutes charges of forced conversions:

Charges that foreign missionaries in some parts of India are forcibly converting people to Christianity were branded as false by Minister of Home Affairs Balwant N. Datar. He told parliament at New Delhi that "numerous accusations" of this nature had been made but were without foundation. At the same time, Mr. Datar added, "the government found that there is no factual basis for allegations of an increase in the anti-Indian activities of foreign Christian missionaries in India."

Pushes Christian leadership program in South Viet Nam:

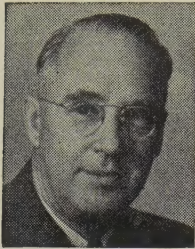
Rev. Richard Halverson, of Hollywood, Calif., associate director of International Christian Leadership, Inc., held a conference in Saigon, South Viet Nam, with Vietnamese Christian pastors prior to winding up a visit to South Viet Nam. He also attended a luncheon meeting with members of the American community. The ICL, which carries on programs throughout the United States and abroad, sponsors prayer breakfast groups among businessmen and government officials as well as a new program of evening fireside meditation groups.

PEOPLE SAY

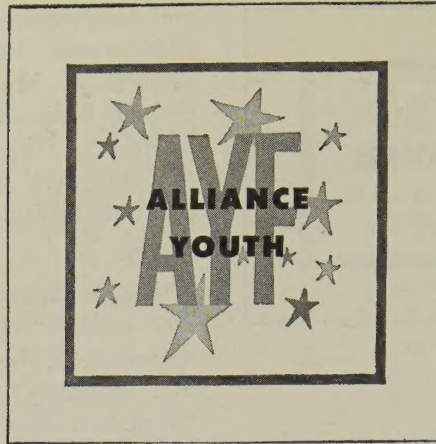
Dr. Harlow Shapley, astronomer-mathematician of Harvard: "The conclusion that living things with some kind of mentality exist in other worlds now is inescapable."

PEOPLE

World-wide Bible reading leader retires: Dr. George G. Dilworth, of Philadelphia, Atlantic district secretary of the American Bible Society for more than twenty-one years, has retired at the age of seventy-three. The society said that he was "primarily responsible" for its World-wide Bible Reading Program held from Thanksgiving to Christmas each year. He will be succeeded by Rev. Walter J. Lake, field secretary for the society in Pittsburgh.



Mr. Bechtel



ROBERT E. CUTBIRTH, Editor

Friends and Friendship

By REV. JOHN BECHTEL

Missionary, Hong Kong

Volumes of prose and poetry have been written about friends and friendship. The old copybook had as one of its examples of good penmanship the proverb, "Friends are known in time of need." An ancient Greek tale is told of the loyalty of the two men, Damon and Pythias, who were closer in their friendship than brothers. In fact, so great was the tie of friendship binding them together that Damon was prepared to give his life for his friend, Pythias. Impressed by the friendship existing between the young men, King Dionysius not only gave them their freedom but brought the story to a close with the statement, "I am a king, but nothing that I possess is of greater value than true friendship."

"Sticking like glue and varnish," a Chinese sage of yesteryear described the friendship of Ch'en Chung and Lei I. The Greek poet, Homer, is credited with the lines, "He was a friend to man, and lived in a house by the side of the road." A poet of half a century ago, inspired by the words of Homer, composed the well-known poem, "The House by the Side of the Road." Abou Ben Adhem, the hero of the poem that bears his name, in answering the recording Angel, replied: "I pray thee, then, write me as one that loves his fellow men." And so on, ad infinitum, the literature of all ages has dealt with the subject

of true friends and close friendship.

Turning to the Bible one finds, through precept and example, many illustrations of human friendship. The wise Solomon, in his collection of Proverbs, comments on friends and friendship by saying "a friend loveth at all times." "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend." Solomon further advises, "Thine own friend, and thy father's friend, forsake not." The height to which human friendship may transcend is portrayed in the book of First Samuel, where we read, "The soul of Jonathan was knit with the soul of David." The unique friendship of these two young men is vividly recorded.

As wonderful as the above examples of friendship may be, there is nothing to compare with the friendship offered to mankind by the Lord Jesus Christ, the Son of God. Having personally experienced the friendship of Christ, one hymn writer has written these words,

*"What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness;
Take it to the Lord in prayer."*

Turning to the fact of living, with friendship, we instantly discover that it always costs something. It cost the Lord Jesus Christ His life for He said, "Greater love hath no man than this, that a man lay down his life for his friends." William McCormick, commenting on what it cost Christ to give us His friendship wrote, "He gave His head to the crown of thorns. He gave His back to the cruel lash. He gave His cheek to those who plucked out His beard. He gave His face to dirty human spittle. He gave His shoulders to be draped with the robe of mockery. He gave His clothes to His murderers. He gave His mother to the apostle John. He gave His hands and feet to be transfixed with nails to the accursed cross. He gave His blood to this earth for the remission of sins. He gave His body for the life of the world. He gave His spirit to God. Abandoned and desolate without God, . . . He gave Himself unto death!"

Jesus, the Friend of sinners, extends this invitation to all who will accept His friendship: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Rally Briefs

Williamsport, Pa. More than thirty young people responded to a call for consecration in the morning service of the rally of the Williamsport Pa., area, held in Lock Haven, Pa., on Labor Day. Miss Dorothy Adams of French West Africa, spoke. Rev. Harold M. Rhoads spoke to the 24 delegates in the afternoon and evening services. Warm Christian fellowship was enjoyed through the day.

Indian Creek, Ky. The annual Labor Day Rally of the Southeastern Kentucky and West Virginia Zone was held at Indian Creek with Rev. Bill Sunda, of Warner Robins, Ga., as the speaker. The theme for the day was "Build on Christ." At the close of the afternoon meeting a large group came forward to surrender their lives to the Lord.

An award for the largest delegation present was won by the Caney Creek, Ky., group. The total attendance reached nearly 110 young people, considered a good number due to travel difficulties of the area.

A Second Visit to Alor

PART II. *Two services every day, the training of workers and the establishment of seventy-five village churches—this is the church on Alor*

By REV. VERNON L. NEIGENFIND

THE first missionary to visit the new and flourishing church in the island of Alor was Rev. Walter Post. A report on this visit appeared in THE ALLIANCE WEEKLY May 20, 1953.

Last November the church again sent Laana to Makassar with an urgent invitation. He was determined that I return with him. When I recalled that Mr. Post had been away two months on his trip, I thought of the work demanding my attention in Makassar. However, I felt that the Lord would have me go.

Eight days of travel by plane and ship brought us to the picturesque harbor of Kalabahi. Hundreds of Molorese were standing in the rain, eager to welcome us. The central church is in the village of Watatuku, about an hour's walk from the shore. As we neared the church, groups of Christians met us, beating drums, blowing flutes and singing. One young lady placed a lei about my neck. Their enthusiasm was heart-warming.

A great crowd was gathered about the brick church building. I learned that in the three years since Mr. Post and Rev. S. Udis, of the Indonesian church, had been there the people had maintained the same schedule of services daily which they had during their stay. Every morning at five o'clock a conch shell is blown to call the Christians to worship. Another service is held in the evening at seven o'clock.

By four o'clock the morning after I arrived people were already gathering in the church, singing hymns. When I walked in at five o'clock the place was packed. Imagine a thousand people out for early morning devotional and prayer service!

As the gospel had spread, many believers' homes were too far away to permit their coming so often.

Therefore they built meeting places in their own villages, seventeen of them, and requested the central church to send them teachers. To meet this emergency, classes were held three days a week for young men who dedicated their lives to the Lord's service in response to His call. Most of these workers have only a third-grade education, but the quality of their work may be judged by the fact that in each of seventy-five villages the Christians now have a church building and a leader to conduct services. The same daily schedule is kept as it is in the central church.

During the sixteen days I was on Alor I spoke two to four times daily. The churches were always overcrowded except for a few days when, on account of an election, the people had to report to places so far away they required as much as a half day's journey to reach them.

Even then the total number attending services in a day exceeded one thousand.

The morning services were devoted to messages on the deeper life and to prayer. The evening services were evangelistic. Many confessed their need of being cleansed from sin. Others responded to the invitation for the first time. One night in a partly heathen village in the mountains we were meeting under the open sky. On that occasion more than fifty persons stepped forward in front of their heathen neighbors to confess their need of Christ and to receive Him as their Saviour.

People of that village are noted as warriors. They have always been bitter enemies of Laana's tribe. When they meet again on the old battleground it will not be to kill but to worship their Redeemer together.

One of the village pastors walked

Groups of Christians, with flutes, welcomed Mr. Neigenfind on the trail

V. L. NEIGENFIND





This Alorese grandmother is a believer in Christ

V. L. NEIGENFIND

forty miles over rough mountain trails to bring an invitation from the church he serves, but I did not have time to visit them. A few days later that church sent me fifty rupiahs by mail (about \$4.50 U. S.). They wished to help defray my expenses on this trip and to express their desire that on my next visit I should include them. Other churches also gave gifts of money toward my expenses, and the committee offered to pay for my entire trip. Never before have I experienced anything like this on the foreign field.

I was very much impressed that none of these people asked anything for themselves other than to hear the Word of God. There was not even a request for medicine. They abounded in hospitality. In each village I visited they prepared a special bed made of bamboo and an enclosure in which I could bathe. Wholesome food and coconut milk were plentiful. Skilled hunters armed with bows and arrows scoured the mountainsides in search of deer and pigs. In all they brought in five deer and three wild pigs. The rajah and some government officials joined us one day for a feast of venison.

Although plagues of rats which ravish the crops sometimes enter the Christians' fields, they always leave enough for a harvest. After a crop failure the people turn to the Christians for rice, corn and chickens,

often unable to give anything in exchange but promises to pay later. I asked Laana if the Christians were not afraid the people would not pay. He answered, "They are afraid not to; they fear the judgment of God."

Churches on Alor are as close to the New Testament pattern as any I have ever seen. There is no financial shortage. The people give their tithes and offerings joyfully and sacrificially. There is no need for special evangelistic drives. The church continues to expand spontaneously. Every few days some new village sends in a request for a worker. In each case the people promise to build him a house as well as to erect a church building.

Just before my arrival a delegate was sent from a small volcanic island which lies a few miles off the Kalabahi Bay. Strange rumblings have been heard emanating from deep in the mountain and the inhabitants are fearful because they have not followed the Truth which Laana brought to them when he visited their island some months ago. Now they are ready to support a worker who can teach them the way of salvation.

In the last service which was held in the central church, people from "The Little Mountain" and from "The Big Mountain," formerly bitter foes, crowded into the building or pressed close to the doors and win-

dows on the outside. There was no time after the service to greet each one who wished to clasp my hand in personal farewell, but before I had to leave for my boat I had shaken hands with more than nine hundred of them.

In the natural a great gap exists between these primitive people and someone from modern civilization but in Christ there is a sweet bond of fellowship. Our widely divergent backgrounds did not prevent there being mutual understanding and blessing.

On this island of more than eight thousand people there is a strong Christian community of seven thousand. They are concerned for people living on islands all about them as well as for those on Alor. Their example in the faith should inspire us and cause us to ask in confidence that this pattern for spreading the gospel will become the rule rather than the exception. ♦ ♦

A Bandit Reads God's Word

By MRS. FLOYD GIBBS, *Philippines*

A notorious Tausug bandit on Jolo surrendered to the government forces a few months ago. He is being held at Bilaan, a barrio about twenty kilometers from Jolo City.

We hold a service every Sunday morning and conduct a Sunday school at Bilaan and when we heard of this man we asked to see him. After a brief visit we presented the prisoner with a Gospel of Luke in Arabic script. As a Moslem he has great reverence for Arabic writing and was pleased to accept our gift.

Later when we visited him again he said he had read the book carefully and believed it to be the Word of God. As we talked with him and members of his family about the message of the Word they all showed a real interest in discussing the precious truths of redemption.

This contact is one of the many which have been made possible by the peaceable conditions which are now being enjoyed in this island. In barrios still farther away than Bilaan we have seen the Moslems show a remarkable interest as we have spoken to them of Christ. The Lord has put a great love in our hearts for these people and we yearn to see them yielding to Him.

India

Missionary work in India is in a state of transition. More and more responsibility is being turned over to the national church; this is as it should be, for the missionaries hope not only to see souls saved but to see an indigenous church established, a church so strong spiritually that it will be self-propagating, self-governing and self-supporting. This transition stage is a very delicate one, however, and there is bound to be a conflict of ideas. Satan would like to hinder the work, so the missionaries and national Christians need much prayer that the enemy will have no part in them. Pray that all may have the love and the wisdom of Christ and that everything may be done according to His way and will.

French West Africa

Pray for the salvation of Banye, a government-trained midwife at Sourou, who would be a great help not only in the maternity work but in leading women of that area to Christ. . . . Pray for the three new missionary couples who are beginning work on the field: the Nehlsens at Sourou, Upper Volta; the Ritcheys, studying the Baouli language at Bouake, Ivory Coast, and the Looses, who will work among the Toma Tribe in French Guinea.

Laos

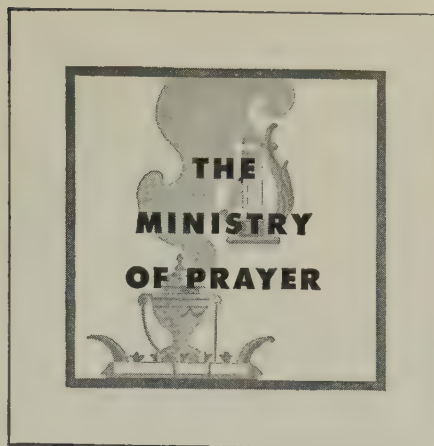
Pray for God-called leaders and witnessing zeal in the national church, for dedicated lives in training, for the messages broadcast daily from FEBC in Manila, for a spiritual moving among the Buddhist Lao, for the village believers who are under pressure through the work of false cults. Pray also for the missionaries, that utterance may be given to them so that they might boldly make known the mystery of the gospel.

Thailand

Lt. Huang, a Christian from Korat, is taking special military training for six months at Camp Gordon, Ga. Pray that he will meet Christians who will prove a help to him and that, in turn, he will be used by God in a greater measure among his Thai brethren on his return to Thailand. Another Thai, Mr. Pak, who is not a Christian but who has shown keen interest in the Word, is also in the States. Pray that he will come to know Christ as his Saviour while here.

Peru

A three-day Bible convention, November 1-4, is to be held in Palanca, Huamalas. Pray for a real outpouring of the Holy Spirit on this gathering. . . . November 15-25 a short term Bible institute is to be held on a small plantation on the edge of the jungle at Santa Virginia, where the work is quite new and where the Christians need to be better established in the Word.



Chile

Pray for the believers on the island of Chiloé who are in need of much spiritual help and encouragement. Because most of them live in such isolated areas and because the stormy weather of the Chilean winter prevents frequent visits with the motor launch, it is difficult to reach them. Praise God these islanders are responsive to the gospel as never before; pray that God will continue to manifest His saving and keeping power. . . . Pray that Chilean churches will see the tremendous possibilities and blessing that would be theirs through tithing. Many financial problems, such as better support of their pastors, would at once be solved if there were more Christians who tithed. Funds would also be available for evangelistic work and the opening of new areas to the gospel.

China-Hong Kong

The Lord's blessing has rested richly upon the ministry of the Alliance Press. New books and tracts are being prepared. Many who are spiritually hungry are signing "acceptance of Christ" statements on the back of tracts and forwarding them to the Press. Pray for the follow-up work after the signed tracts are received; for the literature sent into China and Southeast Asia, the *Bible Magazine* and *Youth Companion* and the *Lighthouse Magazine*, and for a larger building for this important work.

Near East

Pray that a suitable building may be rented in Beirut, that a church may be opened there. . . . Pray for the national church in Syria, that they may have wisdom in administration and receive a vision for the future church. . . . Pray that Rev. and Mrs. W. O. Brooks will be able to stay in Damascus. They have been ordered out of their station in southern Syria.

Philippines

Pray for Spirit-given illumination and conviction leading to genuine conversion among the Maguindanao Moros. These Moslems seem utterly unresponsive to the gospel. Even when they acknowledge its merit and admit its

truth, still there is lacking personal conviction of sin. A very few have secretly professed to believe, but as yet there are none willing to confess Christ openly as their Lord. This deadening influence of Islam can be broken only through prevailing prayer. . . . Mr. Fidencio Dumaran is the field evangelist of the national church and is booked for meetings far ahead. He is a forceful speaker. The great need is that he may ever minister under the anointing of the Spirit. . . . The major construction of the new Ebenezer project is approximately half finished. To bring the work to completion the remaining funds are urgently required.

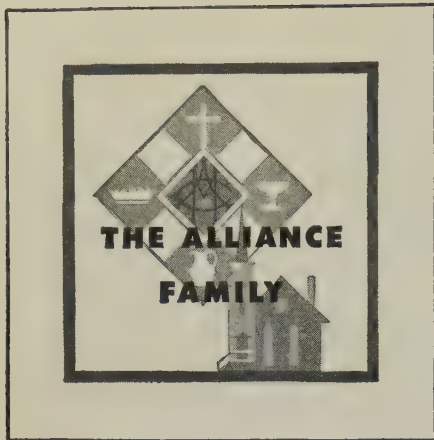
Indonesia

Praise the Lord that Rev. J. A. Mouw has been granted a visa to enter Borneo for a nine-month evangelistic ministry. . . . There is much confusion among many of the Dyaks in the Pudjungan district because of a prevalent sickness. Many are considering moving downstream below the rapids, which will call for a different type of life than that in the interior. Because of their indecision, some of the people have not planted enough rice, with the result that the shortage has affected giving to the church. Pray that God will direct the Dyak Christians and then stir their hearts with regard to giving. . . . Praise the Lord for answered prayer for the work in Karangasem, Bali. Hindus are attending the services and quite a number of children are attending the Sunday school. Pray that God by His Spirit will begin to work in the hearts of the Balinese people in this strong Hindu community. Pray especially for the Balinese workers there, Mr. and Mrs. Rheta.

New Guinea

Rev. Robert M. Chrisman, newly elected Area Secretary to India and the Far East, will be arriving in New Guinea October 12 for a two-month administrative visit. His task will be to help coordinate the activities of the three areas of work in that field: Wisselmeren, Baliem Valley, and the aviation section at Hollandia. Pray that God will give him journeying mercies to and from the field and especially the necessary wisdom for his task. He will also need continued strength and health during his itinerating in this primitive country.

Praise God that Mr. Gibbons and Mr. Larson successfully reached the Ilaga Valley on September 21. As they open a station in this area among the Uhundunis and the Danis, pray that the presence of the Holy Spirit will be manifest from the very beginning. . . . Pray for the students of the Bible school at Wisselmeren, that the Lord will use them as they minister and witness during vacation time. . . . Two of the workers, a Kapauku and a Moni, are backslidden. Pray that they may come back to the Lord and be used of Him.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. H. Curwen Smith arrived in Montreal by boat from Viet Nam on September 22. The Smiths first went to the field in 1921 and are returning for their fifth furlough. Mr. Smith was representative for The British and Foreign Bible Society in Indo-China during this past term.

With the Lord

Rev. Rowland F. Siple, aged sixty-one, went to be with the Lord on September 2. He had been ill several months.

Mr. Siple received his early training in the Salvation Army and was an officer in that organization for two years before serving in World War I. After his discharge he accepted a call to the Alliance church in Holiday, Pa., and later served churches in Hornell and West Hempstead, N. Y., and in Central Falls and Providence, R. I. He was pastor in Providence at the time of death.

Mr. Siple is survived by his wife and four children, Mrs. Samuel Meakim, of Chicago, Ill.; Rev. Richard Siple, of Tuscaloosa, Ala.; Rowland, of Austin, Minn., and George, of Attleboro, Mass.

The funeral was conducted by Rev. Ernest J. Bailey, Superintendent of the New England District. Rev. Monroe Rupp, of Stratford, Conn., represented the New England District workers, and Rev. Dwight Anderson, of Central Falls, R. I., offered prayer. Interment was in Rome, N. Y., where Rev. Harold C. Hill, of Jamestown, officiated.

Marriages

On August 7 Miss Martha Swauger and Mr. Gerald E. McGraw, pastor

of The Christian and Missionary Alliance Church at Meridian, Butler, Pa., were married in Syracuse, N. Y.

Avenue Road Choir Enjoys Retreat

At the close of the summer the choir of The Avenue Road Church, Toronto, Canada, enjoyed a three-day week-end retreat at a Lake Joseph resort hotel. The retreat began on Friday evening and closed after dinner on Labor Day evening. A planned program included music classes, several hours of rehearsal, devotional services, a fireside testimony service by the lake, recreation and an opportunity to sing at the Sunday afternoon rally of the Youth for Christ Conference at nearby Keswick.

Rev. Donald R. Shepson, pastor, writes that several improvements have been made in the church building during this summer. Many hours of labor were contributed by members of the congregation, holding the cost to less than \$4,000. The summer attendance has been considerably higher than for the past several years, states the pastor.

New York Tabernacle Installs Pastor

On September 16 Rev. Paris W. Reidhead, Jr., was installed as pastor of the Gospel Tabernacle of New York City, the church begun in 1882 by Dr. A. B. Simpson to reach the masses of the great metropolis for Christ.

Rev. L. J. Isch, Superintendent of the Northeastern District, presided at the service held on Sunday morning. Those taking part were Mr. Nicholas Lambrides, elder and member of the executive committee, who read the Scripture and prayed; Dr. A. C. Snead, mem-

(Continued on page 15)

Rev. P. W. Reidhead, left, and the District Superintendent, Rev. L. J. Isch



Local Conventions

October 14-21

A church never loses its momentum as long as it puts missions first. The best cure for internal friction and divisiveness is an awakening to Christ's calling for His people in this age. Readers who wish information concerning missionary conventions being held in these cities may write to the office of the Home Secretary, 260 West 44th Street, New York 36, N. Y.

New England District

Greenfield, Mass.October 14-17
Brattleboro, Vt.October 14-17
Hopedale, Mass.October 18-21
Needham, Mass.October 18-21

Northeastern District

Walton, N. Y.October 14-17
Downsville, N. Y.October 14-17
Deposit, N. Y.October 14-17
Sidney, N. Y.October 18-21
Pleasant Hill, N. Y.October 18-21
Greene, N. Y.October 18-21
East Rochester, N. Y.October 14-21
Geneva, N. Y.October 14-17
Penn Yan, N. Y.October 14-17
Newark, N. Y.October 18-21
College Point, N. Y.October 14-17
Glen Cove, N. Y.October 14-17
Brooklyn, N. Y.

(Clarendon Road)October 14-21
West Hempstead, N. Y. ...October 17-21
Bellmore, N. Y.October 18-21
Port Washington, N. Y. ...October 18-21
Pitman, N. J.October 14-21
Pine Hill, N. J.October 14-21
Audubon, N. J.October 14-21

Eastern District

Williamsport, Pa.
(West End)October 14-21
(East End)October 14-21
Watsonstown, Pa.October 14-21
Shamokin, Pa.October 14-21
Bloomsburg, Pa.October 14-21
Danville, Pa.October 18-21
Berwick, Pa.October 18-21
Chanceford, Pa.October 14-17
Cly, Pa.October 14-17
Cassel, Pa.October 18-21
Conewago, Pa.October 18-21
Marysville, Pa.October 18-21

Western Pennsylvania District

Oil City, Pa.October 14-17
Franklin, Pa.October 14-17
Greenville, Pa.October 18-21
Sharon, Pa.October 18-21
Bethel, Pa.October 18-21
Butler, Pa.
(The Alliance Church) ..October 14-21
(Institute Hill)October 18-21
Chicora, Pa.October 14-17
East Brady, Pa.October 14-17
Great Belt, Pa.October 18-21
Coalport, Pa.October 14-17
Irvona, Pa.October 14-17
McPherron, Pa.October 14-17
Punxsutawney, Pa.October 18-21
Mahaffey, Pa.October 18-21
Burnside, Pa.October 18-21

(Continued on page 15)

Sunday

DAILY READING—Leviticus 23:15-22.

DAILY TEXT—"Seven sabbaths shall be complete" (verse 15).

Pentecost, the Feast of Weeks, came fifty days after the Passover. It was introduced by all the sacrifices. It was especially significant of the first, or grain harvest, but was also the anniversary of the giving of the Law at Mount Sinai. These two facts enable us to understand its spiritual significance: the first ingathering of the Church at Pentecost and the coming of the Holy Ghost as the inner law of our Christian life instead of the mere letter written in stone. This is the second great chapter of the believer's history. After he has received the Lord Jesus Christ in His atoning blood, the Holy Ghost becomes the personal occupant and indwelling presence of his inner life, the very law written upon his heart, the revelation of the divine will and also the power to obey it, and the spring and source of all the fruits of the Christian life. God's own Word is the best commentary upon all this. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and write it in their hearts" (Jer. 31:31, 33). "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—A. B. SIMPSON.

Monday

DAILY READING—James 5:7-18.

DAILY TEXT—"The effectual fervent prayer of a righteous man availeth much" (verse 16).

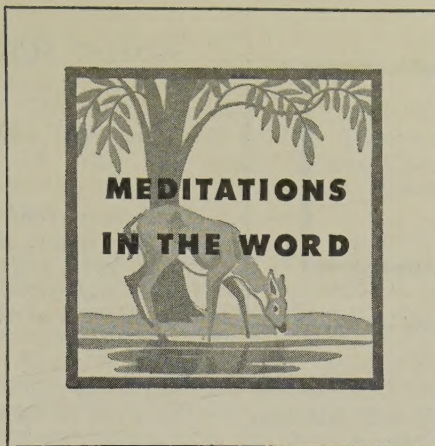
Gipsy Smith says that when he was converted he immediately became anxious for the conversion of his uncle. Among gypsies it was not considered proper for children to address their elders on the subject of duty, and so the boy just prayed and waited for God to open the way. One day his uncle noticed a hole in his trousers, and said, "Rodney, how is it that you have worn the knees of your pants so much faster than the rest of them?" "Uncle, I have worn them out praying that God would make you a Christian," and then the tears came, of course. Nothing more was said, but the uncle put his arm around the boy and drew him close to his breast, and in a little while was bending his knees to the same Saviour. When we wear our clothes thin in praying for others we shall not find it hard to speak to them if the opportunity occurs.—SELECTED.

Tuesday

DAILY READING—2 Timothy 2:15-26.

DAILY TEXT—"A vessel unto honour, sanctified, and meet for the master's use" (verse 21).

Some years ago a violinist was advertised to give a recital on his thou-



Compiled by EDITH M. BEYERLE

sand-guinea Stradivarius violin. The hall was packed to capacity and the violinist made glorious music. When he finished, there was a moment's hush and then a burst of applause. During this applause the violinist was seen to smash the instrument to pieces on the edge of the platform. An uproar took place. When quiet was again restored the violinist said, "Ladies and gentlemen, I bought this violin for five shillings on the way up to the hall. Now if you will bear with me I will play to you on my thousand-guinea Stradivarius violin." It is not the instrument that matters, it is the master hand who holds it; and if you and I will place our lives unhindered into the hands of Jesus, He will make them ring every day with victorious music for Him.—W. T. HINDLEY.

Wednesday

DAILY READING—Romans 8:28-39.

DAILY TEXT—"All things work together" (verse 28).

He takes the sound of the dropping nuts,

*And the scent of the wine-sweet air,
In the twilight time of the year's long day,*

When the spent Earth kneels in prayer,

*He takes a thousand varied hues
Aglow in an opal haze,
The joy of the harvests gathered in—
And makes the autumn days.*

*He takes the years—the old, the new,
With their changing scenes and brief,
The close-shut bud and the fruiting bough,*

*Flower and fading leaf;
Grace and glory and lack and loss,
The song, the sigh, the strife,
The joy of hope and the hope fulfilled—
And makes of the years a life.*

—ANNIE JOHNSON FLINT.

Thursday

DAILY READING—Acts 2:37-47.

DAILY TEXT—"Receive the gift of the Holy Ghost" (verse 38).

If one-tenth of the work done in the name of Christ were done in the power

and anointing of the Holy Spirit, this world would be turned upside down for God! . . . The minister who does not bend every energy to fulfill his sacred calling is not worthy of the name of Christ. Satan is not necessarily opposed to all Christian work. He cares little how zealously we busy ourselves at good things so long as we do not work in the power of the Holy Spirit. He is often pleased if we work so hard and so long that we begin to fret and worry. He is happy if we undertake more work than we can saturate with prayer. He would not seriously oppose if every Christian were a tireless worker—so long as they worked only in their human energy and were not empowered by the Spirit of God.—EXCHANGE.

Friday

DAILY READING—Proverbs 3:25-35.

DAILY TEXT—"His secret is with the righteous" (verse 32).

Practically everyone enjoys being included in a secret. It gives a lift to the morale, especially to those individuals afflicted with an inferiority complex, to feel that they have been included. And who is the child of God who does not covet knowing His "secrets," for He has many: things which cannot be revealed to just anybody lest havoc be wrought with His plans. However there can be, and most certainly are, those to whom He tells the deep things of His heart. They are those who are "righteous" (who possess imparted as well as imputed righteousness) and who "fear him" (Psa. 25:14). Abraham (Gen. 18:17-19) and the prophets were splendid examples in the Old Testament. Simeon (Luke 2:25), Ananias (Acts 9:10-15), Paul (Acts 27:22-25; 2 Cor. 12:4) and others in the New Testament, as well as saints of a later date, qualified in righteousness and the fear of God.—PAMEIL.

Saturday

DAILY READING—Jonah 4.

DAILY TEXT—"Dost thou well to be angry?" (verse 4).

Jonah escaped a great sin, only to be ensnared by a small sin. He escaped the sin of disobedience to God, but he did not escape the peril of pouting. The wild flight from God on the seas came at last to a happy end in obedience to God. But the ill temper of Jonah persisted. Jonah ("dove") was in a most undovelike mood in the final scene of this story as he cherished unlovely feelings toward the Assyrians. Is the sin of sulking so small after all? Jonah was willing to see a mighty people destroyed rather than give up a grudge! Jesus made a similar point in the parable of the prodigal son. Is not this really a story of two lost sons, only one of whom was found? . . . It is dangerous to be guided by our emotions only, rather than to let God guide us. We may humor ourselves out of heaven!—SELECTED.

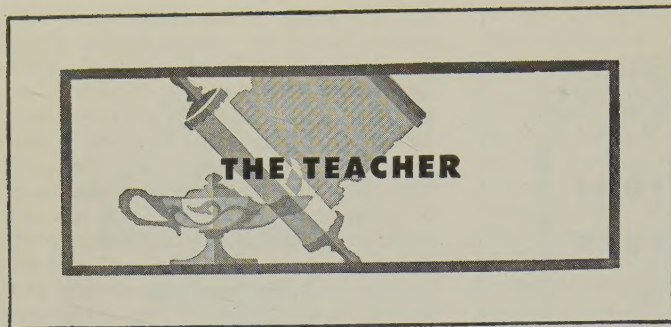
SUNDAY SCHOOL LESSON—OCTOBER 21, 1956

Hear, O Israel

Deuteronomy 6:1-9, 20-25

GOLDEN TEXT

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—DEUTERONOMY 6:6, 7



BACKGROUND AND LESSON ORIENTATION

Israel was a teaching nation. It was God's will that they should be such. His revelation was to be perpetuated by transmission. It was not only to be inscribed, it was to be taught. It was to be taught diligently and daily. It was to be a function of the home. The Word was to color and pervade all of their thinking and be reflected in their acts. Obedience to this precept would be the key to their prosperity and security. Therefore it is not strange that rabbis and scribes became keymen in the community of Israel. Every male child was to be trained in the law of God. With all programs of human education human opinion began to take precedence over pure revelation. This gave rise to "schools of thought." Israel was soon caught in a maze of human tradition.

CONTEXTUAL CONSIDERATIONS

The Book of Deuteronomy (Second Law) is not a copy or repetition. It is a rehearsal of principles given by God through Moses as they are now applicable and irrevocably in the new generation about to undertake the conquest of Canaan. The only escape from the errors which their fathers committed would be in strict obedience. The lessons which the people have learned under bitter schooling in the wilderness may be lost if every man, woman and child is not taught anew the principles whereby God promises blessing or cursing. It seems that we are long overdue today for a national rehearsal of basic Christian principles. Our nation as Israel, was founded upon the spirit of divine law and order. It can only continue in blessing and prosperity as it continues to obey God.

SIMPLIFIED OUTLINE

1. *A Covenant of Blessing*—Deuteronomy 6:1-3.
2. *A Commandment of Blessing*—Deuteronomy 6:4-9.
3. *A Commemoration of Blessing*—Deuteronomy 6:20-25.

KEY WORD ANALYSIS

- (1) "Hear, O Israel" (6:4). Relate this to 6:1—"The Lord . . . commanded to teach"; and to 6:3, "Hear therefore." This is the command of God, not of Moses.
- (2) "In thine heart" (6:6). Mastery of the curriculum of God is a matter of heart and not of the memory. Mental exercise is commendable, but moral

obedience is indispensable to learning.

- (3) "Frontlets between thine eyes" (6:8). This is characteristic of dress in some of the areas of the East to this day. What a commentary on human depravity! How easily man adopts the letter and misses the spirit of God's law. Perhaps we are guilty of making the same insane mockery of the cross. The Word says "bear" it, not "wear" it.

COMMENTARY ON THE PRINTED TEXT

1. *The Covenant of Blessing* (Deut. 6:1-3).

The setting of this passage tells of the new generation of Israel gathered to hear Moses, the venerated leader who is soon to retire. He is about to rehearse the covenant upon which the blessings of God were promised (5:2). As he speaks he reminds this new generation that the teaching of these ethical and moral principles is commanded by God (6:1) and will become, as they have been, the key to material and spiritual blessing at His hand.

This, then, does not constitute a temporary or optional mandate, but a permanent directive which will affect the current generation as well as their posterity. Furthermore, their obedience to these injunctions will be the secret of conquest in their attempt to take possession of the Land of Promise which their parents failed to do because of persistent disobedience and unbelief.

2. *A Commandment of Blessing* (Deut. 6:4-9).

The foundation of Israel's religion is the unity of God. The spirit of her religion is her love for God—love which permeates the entire man. These commands are not designed so much for memory as for obedience. Therefore, it is more important that they be obeyed in spirit in the home life than that they be memorized in the schoolroom. These ideals are to be perpetuated in the life of the nation by transmitting them into the home life, the conversation, business and pleasure. The teaching of the Word is to be the chief duty of this "kingdom of priests." These spiritual concepts are to control the deeds, yea, even the thoughts (6:8). The life and breath of God's people is to be God's Word.

3. *A Commemoration of Blessing*. (Deut. 6:20-25).

According to Moses' admonition, the spirit of Israel's religion is to be redemptive in nature. Her testimonies,

her laws, her judgments are to reflect the deliverance which God wrought at her birth as a nation. They are to remember that they were delivered that they might be "brought in" to the full inheritance promised to their fathers. Their fidelity to God's will shall henceforth be the key to their effectiveness as a witness. These things the father was instructed to answer his son where the subject of God and religion was brought up. In fact, the father was to take the initiative in bringing it up.

These instructions were not for Israel alone. These are the basic principles of religious education. God have mercy upon our children if they depend upon other sources than the home for their answers to their questions about God and His will! God help us to know the right answers about these things ourselves and then to see that we give them to our children in an atmosphere of spiritual ethics which they can apprehend. Only in this way can we endure as a nation and as a church.

HELPFUL HINTS FOR LESSON PREPARATION

- (1) A discussion of the value of memorizing prescribed basic Christian principles (catechizing) will be stimulating. (2) If the teacher studies to detect the great principles ordained by

God for religious instruction, an effective comparison can be made with our present program. The Pharisees were guilty of perpetuating bigotry. Is God's Word more vital to us than our prejudices?

LOCAL CONVENTIONS

(Continued from page 12)

South Atlantic District	
Greenville, S. C.	October 15-21
Southeastern District	
Birmingham, Ala.	
(Gospel Tabernacle) ..	October 14-21
Monteagle, Ala.	October 14-17
Prichard, Ala.	October 15-21
Anniston, Ala.	October 15-17
Opaloka, Ala.	October 18-21
Central District	
Warren, Ohio	October 15-21
Windsor, Ohio	October 18-21
New London, Ohio	October 14-17
Marion, Ohio	October 15-21
Remont, Ohio	October 18-21
Detroit, Mich.	
(Central)	October 15-21
(East Side)	October 18-21
Paducah, Ky.	October 15-17
Paducah, Ky.	October 18-21
Northwestern District	
Hubbard, Minn.	October 14-16
Winthrop, Minn.	October 17, 18
Wadena, Minn.	October 19-21
Minot, N. Dak.	October 14-17
Willard, N. Dak.	October 18-21
Waubesa, S. Dak.	October 14-16
Wendell, S. Dak.	October 17-19
Northfield, Minn.	October 14-17
Port Arthur, Wisc.	October 18-21
Wesleyville, Ia.	October 14-17
Spring Park, Minn.	October 18-21
Wesleyville, Ia.	October 14-17
Wadena, Wisc.	October 18-21
Wadena, Wisc.	October 14-16
Wausau, Wisc.	October 17-19
Wadena, Minn.	October 14-16
Wadena, Minn.	October 17-21
South Pacific District	
Price, Utah	October 16-21
Draper, Utah	October 16-21
Albany, Utah	October 16-21
Western Canadian District	
Loose Jaw, Sask.	October 14-21
Weyburn, Sask.	October 15-17
Weyburn, Sask.	October 18-21
Eastern and Central Canadian District	
Windsor, Ont.	October 14-17
Windsor, Ont.	
(Stoney Creek)	October 17-21
Western District	
St. Joseph, Mo.	October 15, 16
Kansas City, Mo.	October 16, 17

THE ALLIANCE FAMILY

(Continued from page 12)

member of the board of elders and executive committee, who welcomed the new pastor; Rev. Bernard S. King, Treasurer of the Society, who charged the congregation, and Rev. Gilbert H. Johnson, who gave the charge to Mr. Reidhead. Mr. Johnson, head of the Theology Department of Nyack Missionary College, has twice served the Tabernacle as interim pastor.

Mr. Reidhead assumes his duties as pastor after missionary service in Africa and four and a half years as deputa-

tion secretary for the Sudan Interior Mission. For the past three years he has had a wide ministry in Alliance churches and conventions.

The annual missionary convention of the Tabernacle will be held October 7-14, with Mr. Reidhead preaching nightly following the missionary messages.

Vacation Bible School in Key City

Miss Mavis Anderson, National Sunday School Secretary, directed the vacation Bible school at Union, N. J., a Key City project. Twenty-eight children were present the first day and 68 on the final day. The average attendance was 52, with 167 parents and children attending the closing program.

One evidence that God's blessing was on this initial venture was the fact that all expenses were met, the offering plus donations amounting to \$149.63, just two cents over the actual expenses.

Harry J. Arnold, pastor of this work which was begun on March 4, 1956, is now directing an extensive follow-up program with most encouraging results, including the salvation of one mother. The group now meets in the American Legion Hall.

Cress-Hunt Rally at Tyrone, Pa.

More than 400 persons attended the Cress-Hunt local rally held on August 6 in a park in Tyrone, Pa., with Rev. Franklin H. Krall and his radio staff in charge.

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ALLIANCE MISSIONS ON THE MARCH



*Checking the manuscript of the Koho Scriptures: (l. to r.)
Rev. T. V. Tot, Ha Brong (Cil), K'sem (Sre), and Helen E. Evans*

Giving the Scriptures to the Kohos

MISSIONARIES working among the Tribes of Viet Nam were enabled by the end of last year to translate the entire New Testament into the Koho language. Some of the New Testament books and Genesis have been mimeographed and are already in limited use.

To be of greatest value to the people the Scriptures must, of course, be printed. This work The British and Foreign Bible Society has agreed to do, beginning with the Four Gospels and the Book of Acts. It would seem a simple matter to turn the manuscript over for publication. But many steps must be taken after the book is translated before it can be put into the printer's hands.

The manuscript must be checked for accuracy of translation and correctness of idiom, and it must be determined whether the words which have been used are understood by both Sre and Cil tribespeople. The committee doing this consists of a foreign missionary, a Vietnamese missionary, a Sre tribesman and a Cil tribesman. So exacting is this process that a whole day may be consumed in covering only a few verses. Every effort is made to make sure of the precise word or phrase which will convey the intended concept to prospective readers.

When the final revision is done and the manuscript is copied for the printer, it must be read carefully to catch any mistakes. Again, when the proofs come back from the printer they are read repeatedly.

Two committees, one in Dalat and one at Djiring, worked on the revision of the Gospels, Acts and Genesis. The Gospels and Acts are now being printed. Eagerly the Christians are waiting and praying for the day when they may have the Word of Life to read in their own language.

Missionaries and nationals engaged in painstaking toil of this kind require consistent prayer backing that they may be refreshed in body and experience a spiritual anointing for their task.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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